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MANUAL OF FORMS

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MANUAL OF FORMS

FOR

BAPTISM, ADMISSION TO THE COMMUNION, ADMINISTRATION OF THE LORD'S SUPPER, MARRIAGE AND FUNERALS.

CONFORMED TO THE

Doctrine and Discipline of the Presbyterian Church.

BY

ARCHIBALD ALEXANDER HODGE, D.D.

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PREFACE.

NOTWITHSTANDING the fact that the founders of all the several national branches of the Reformed Church prepared and used written formularies of public worship (as, *e. g.*, Calvin, Knox, the authors of the Dutch and the German Reformed Liturgies, and in the next century Richard Baxter), the genius of Scottish and American Presbyterianism has discarded them as uncongenial, and the matured judgment of our Church has pronounced them to be inexpedient. The action of our recent General Assemblies from 1873 to 1875 proves that the mind of the Church is decidedly averse to the recommendation *by authority* of even the simplest forms for special services. With this jealous care for the freedom and spirituality of the Church the compiler of this little manual is in perfect sympathy.

Nevertheless, accurate verbal preparation is felt by all to be necessary for the edifying performance of certain special services, as, for instance, the administration of Baptism and the Lord's Supper, the admission of the baptized to full communion, and the celebration of Marriage. Any approximation to a uniformity of method in these particulars which can be secured without the sacrifice of freedom and adaptability to varying circumstances will be generally welcomed.*

The very spirit of liberty, which opposes the authoritative recommendation of such formulas by the General Assembly, will approve as legitimate such offerings to the brethren as the present, made by private persons, and thoroughly conform-

*See report of committee "to consider and report, if necessary, a formula for recognition of members admitted to church privileges," to General Assembly of 1875.

ed to the doctrinal principles of the "Confession of Faith" and to the regulative injunctions of the "Directory for Worship."

The present compiler, having drawn his materials from various sources, offers this little manual to his brethren as a statement of the true principles that should determine the form as well as the matter of these services, and as a suggestive example of appropriate forms, as well as a handbook convenient for actual use.

He wishes emphatically to acknowledge the valuable assistance and encouragement rendered him in this compilation by the Rev. John C. Backus, D. D., of Baltimore, and the Rev. Arthur T. Pierson, D. D., of Detroit. To the latter especially he is indebted for criticisms and suggestions, for some of the very best material incorporated in these formularies, and for the entire "Order," marked IV., for the admission of members to full communion, as alternative to "Orders" II. and III., for the *separate* admission of baptized members to full communion and for the baptism of adults.

Personally, he believes that as it is essential to maintain the church membership from the beginning of those who are baptized in infancy, so it is important to make visible the fact that the admission to full communion of baptized members of the Church is an ordinance different in meaning and effect from the baptism of adults and their first admission from the world into a covenanted relation to God. As, however, many of his brethren think differently, provision is made for the practical exercise of both methods by "Orders" II. and III. providing for the separate, and "Order" IV. providing, as an alternative, for the simultaneous, admission of both classes of candidates to full communion.

It will be noted by those who use this Manual that the *formulas* intended for public use are printed in large type, and generally upon the right-hand pages; whilst the *references* to the Scriptures and the Standards of the Presbyterian Church are given in small type, upon the left-hand pages.

Allegheny City, Pa.,
Feb. 27, 1877.

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STATEMENT OF PRINCIPLES.

¶ "The infants of one or both believing parents are to be baptized." Confession of Faith, ch. xxviii., § 4.

¶ It is obvious that the infants of such parents only as make a credible profession of being true believers should be baptized, since the "Directory for Worship" demands that the parent enter before God and the Church into "an express engagement" (General Assembly of 1794, Moore's Digest, p. 666) "that he prays with and for the child; that he sets an example of piety and godliness before it," etc. If other than presumptively believing—*i. e.*, professing—parents be encouraged to enter this engagement, the covenant is made void and "the seal set to a blank." General Synod 1735, Moore's Digest, p. 665.

¶ When children are removed from the custody of their parents, by death or otherwise, the guardian or master who has undertaken to rear them may present them for baptism, provided he possess the qualification requisite for having his own children baptized, and is willing to assume the obligation. General Assembly 1786.

ORDER

FOR THE

BAPTISM OF INFANTS.

Our heavenly Father, from the first revelation of his purpose of grace to sinful men made to our first mother in the garden, has always embraced the family, and not the individual alone, as the unit with which his covenant is made and by the multiplication of which his kingdom is composed. All his covenants with Adam, Noah, Abraham, Lot and David include the children with their parents. In the "gospel" that was preached to Abraham four hundred and thirty years before the law the Lord promised, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." "And in thy seed shall all the nations of the earth be blessed." Gen. xvii. 7; xxii. 18.

This fundamental law of the kingdom is declared by the apostle Peter, in his great

¶ "Although it is proper that baptism be administered in the presence of the congregation, yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge." Directory for Worship, ch. 7, § 5.

¶ "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this sacrament the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time." Confession of Faith, ch. 28, § 6.

¶ "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that none can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated." Confession of Faith, ch. 28, § 5.

¶ "It is the deliberate and unanimous opinion of the Assembly that those who renounce the fundamental doctrines of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory with the Father, cannot be recognized as ministers of the gospel, and that their ministrations (baptism, etc.) are wholly invalid." General Assembly 1814, Moore's Digest, p. 660.

sermons on the day of Pentecost and immediately after, to remain in full force under the gospel dispensation: "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii. 25. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39.

Hear also what the Lord Jesus says [beginning at the fourteenth verse of the tenth chapter of the Gospel according to Mark] of the place which he has assigned to young children in his kingdom:

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

And hear also how the apostles of our

Lord, in every recorded case, baptized the households of those who professed faith in Christ (Acts xvi. 29–33): "The jailer called for a light and sprang in, and came trembling and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.* And they spake unto him the word of the Lord, and *to all that were in his house*, and the same hour of the night *was baptized he and all his straightway.*" And we are taught that they baptized in like manner the households of Stephanas, of Lydia, of Crispus and of Cornelius.

Thus we see that our most merciful Redeemer, adapting the provisions of his grace to the constitution of our nature, has ordained that his visible Church shall be built up, not of isolated individuals, but of families. Every child of believing parents is by his birth a citizen of God's kingdom and an heir of its privileges, subject to the condition of subsequent personal faith.

But the basis of church membership is the covenant of grace which Christ condescends to make with his people, of which covenant

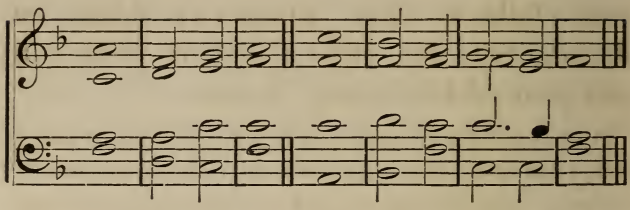
faith is the essential condition and baptism the visible sign; and as infants cannot in their own persons exercise faith, their membership must in the first instance rest upon the faith of their parents until they come to an age intelligently and voluntarily to embrace and profess Christ themselves.

Therefore, do you, the parents of this child, receive the blessed Redeemer for yourself and for your child, and do you accept anew the covenant of grace as offered to you and as embracing him?

Do you unreservedly consecrate your child to the Lord's service, and do you in humble reliance upon the grace of Christ, which helpeth all our infirmities, promise to set your child a holy example; to give him the nurture pertaining to a lamb of the flock; to pray with him and for him; to use in his behalf all scriptural means, and invoke upon him all spiritual blessings; and to teach him to observe all things whatsoever the Lord hath commanded you?

[Here the parents shall bow assent.]

The Minister shall then say: May the blessing of the God of the covenant, the God of Abraham, of Isaac and of Jacob,



Before Administration.

1 And Jesus said, Suffer little children, and forbid them not, to | come ·· unto | me; || For of such | is the | kingdom ·· of | heaven.

2 He shall feed | his flock ·· like a | shepherd: || He shall gather the lambs with his arm, and | carry ·· them | in his | bosom.

3 I will pour my Spirit upon thy seed, and my blessing up- | on thine | offspring; || And they shall spring up as among the grass, as | willows ·· by the | water- | courses.

After Administration.

1 Then will I sprinkle clean | water ·· up- | on you, || And | ye shall | be — | clean:

2 A new heart also | will I | give you, || And a new spirit | will I | put with- | in you,

3 And I will take away the stony heart | out of ·· your | flesh, || And I will | give ·· you a | heart of | flesh.

Glory be to the Father, and | to the | Son: || And | to the | Holy | Ghost;

As it was in the beginning, is now, and | ever | shall be, || World | without | end. A- | men.

your fathers' God, whom we adore as Father, Son and Holy Ghost, be with you and your seed for ever. Amen.

[If desired, the choir may chant some words of Scripture, such as Ps. ciii. 17, 18; Mark x. 14; Acts ii. 39.]

The parent now handing the name of the child in writing to the minister, the latter shall say:

N, I baptize thee in the name of the Father, of the Son, and of the Holy Ghost. Amen.

[The choir concluding their chant, Ezek. xxxvi. 25, 26; Isa. xliv. 3, 4, and Gloria Patri.]

Then the minister shall conclude with an appropriate prayer.

¶ "Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper." Directory for Worship, ch. 9, § 1.

¶ "The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the Church are the judges of the qualifications of those to be admitted to sealing ordinances, and of the time when it is proper to admit young Christians to them, who shall be examined as to their knowledge and piety." Directory for Worship, ch. 9, §§ 2, 3.

ORDER

FOR THE

ADMISSION OF THOSE WHO WERE BAPTIZED IN INFANCY TO FULL OR CONFIRMED MEMBERSHIP IN THE CHURCH AS COMMUNICANTS.

GRACE be to you and peace from God our Father, and from the Lord Jesus Christ.

Beloved child of the Church, do you recognize as binding on yourself that covenant which God formed with your parents, including you as their seed, the seal of which, Christian baptism, they caused to be applied to you in your infancy?

Candidate: I do.

Do you here, in the presence of God and of this congregation, adopt and profess that Christian faith wherein you were baptized? Do you believe in God the Father almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was

crucified, dead and buried; who the third day rose again from the dead; ascended into heaven, and sitteth on the right hand of God the Father almighty, from whence he shall come to judge the quick and the dead? Do you believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting?

Candidate: I do.

Do you take—the Father to be your father (1 Thess. i. 9)?

—the Son to be your Saviour (Acts v. 31)?

And—the Holy Ghost to be your Sanctifier (1 Pet. i. 2)?

Do you take—the word of God to be your rule (2 Tim. iii. 16, 17)?

And—the people of God to be your people (Ruth i. 16, 17)?

Do you dedicate yourself, your soul and body, time, talents and possessions, to the Lord (Rom. xiv. 7, 8), freely (Ps. cx. 3), deliberately (Josh. xxiv. 15), sincerely (2 Cor. i. 12), and for ever (Rom. viii. 35–39)?

Candidate: By the help of God, I do.

Do you promise subjection in the Lord to

the authorities of this Church, and to walk in brotherly love with the brethren?

Candidate: I do.

The Minister shall then say: In the name of the Lord Jesus Christ I pronounce you to be a member of the visible Church in full communion, and I affectionately commend you to the confidence, love and care of the brethren. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, rest upon you for ever. Amen.

¶ "Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise till they profess faith in Christ and obedience to him." Larger Catechism, Q. 166.

¶ "When unbaptized persons apply for admission to the visible Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation, and thereupon be baptized." Directory for Worship, ch. 9, § 4.

ORDER

FOR THE

BAPTISM OF ADULTS

AND THEIR ADMISSION TO

FULL COMMUNION.

HEAR what the Lord Jesus said to Nicodemus, as recorded in the third verse of the third chapter of the Gospel according to St. John:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

Hear also the words of the Lord recorded

in the thirty-second verse of the tenth chapter of the Gospel according to Matthew:

Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

As the apostle Paul also saith in the tenth verse of the tenth chapter of his Epistle to the Romans, With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Do you, therefore, with your heart sincerely receive and trust in the righteousness of Christ alone for salvation, and with your mouth do you confess him as your Saviour and your Lord for ever?

Answer: I do.

Do you unfeignedly repent of all your sins, especially of your past rejection of your Saviour? Do you renounce the world, the flesh and the devil, and all their evil works and lusts, so that you will no longer follow or be led by them?

Answer: I do.

Do you heartily believe and profess the Christian faith? Do you believe in God

the Father almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; who the third day rose again from the dead; ascended into heaven, and sitteth on the right hand of God the Father almighty, from whence he shall come to judge the quick and the dead? Do you believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer: I do.

Do you take God the Father to be your father?

— the Son to be your Saviour?

— the Holy Ghost to be your Sanctifier?

— the word of God to be your rule?

— the people of God to be your people?

Do you also dedicate yourself, your soul and body, your time, talents and possessions, to the Lord, freely, deliberately, sincerely and for ever?

Answer: By the help of God, I do.

Do you promise subjection in the Lord to the constituted authorities of this church,

PSALM ciii. 17, 18.

But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

EZEKIEL xxxvi. 25, 26.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

and to walk in brotherly love with the brethren?

Answer: I do.

[If desired, the choir may chant some passage of Scripture, as Ps. ciii. 17, 18.]

The candidate kneeling, the minister shall say:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Choir chanting Ezek. xxxvi. 25, 26, and Gloria Patri.]

In the name of the Lord Jesus Christ I pronounce you to be a member of the visible Church in full communion, and I affectionately commend you to the confidence, love and care of the brethren. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, rest upon you for ever. Amen.

[Preliminary Note.—In order to membership in this church, nothing is ordinarily required but satisfactory evidence of the acceptance of gospel truth and of the experience of God's grace, or proper letters of dismission from other evangelical churches.

Those who join a Presbyterian church should, however, be in sympathy with its doctrine and order, full statements of which are to be found in the "Westminster Confession of Faith," "Larger and Shorter Catechisms" and "Form of Government." These express our views of the truth as taught in the word of God, the only authoritative exposition of His will and law.]

A FORMULA

FOR THE

RECEPTION OF MEMBERS.

PREPARED BY THE REV. A. T. PIERSON, D. D.

BELOVED IN THE LORD:

THE Church of God is not of man's appointment. He who saw that it was "not good that the man should be alone" formed believers into the Household of Faith, with ordinances and sacraments. Our Lord bade his disciples "confess" him "before men," and the Holy Ghost, through the apostle Paul, declares that "if thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." God has "given a banner to them that fear Him, that it may be displayed because of the truth."

You will now listen to a brief summary of our holy faith:

We believe in *one God*, Father, Son and Holy Ghost, Creator and Ruler of all, in-

finitely perfect and worthy of love, worship and obedience.

We believe in *one Saviour*, Jesus the Christ, God manifest in the flesh, who in his life fulfilled the law and by his death atoned for sin.

We believe in *one Holy Spirit*, who convinces of sin, renews the heart and transforms the life.

We believe in *one Rule of doctrine and duty*, the Holy Scriptures, the divinely inspired and infallible guide.

We believe in *one condition of salvation*, faith in the Lord Jesus Christ, manifest in godly sorrow for sin and in a godly life.

We believe in *one Church of God*, embracing all who are united to Christ by saving faith and divine grace.

We believe in *one Day of Judgment* for all mankind, with its eternal awards, according to the deeds done in the body.

Confessing this as your faith, you are now to enter into formal covenant with God and this church.

ADDRESS TO THOSE BAPTIZED IN INFANCY:

You, having been baptized in infancy, are

now to come into *full communion* with the Church whose external privileges you have already enjoyed. By your voluntary choice of Christ, and by your saving faith in Him, you are now, we trust, no longer heirs merely of covenant privileges, but of salvation also. The vows and obligations, assumed in your behalf in baptism, you do now ratify and confirm. With your own hand you subscribe unto the Lord, set your seal to the covenant with God, and declare, "I am the Lord's."

ADDRESS TO THOSE NOT HITHERTO BAPTIZED:

You, who have not hitherto enjoyed even this outward membership in the Church of God, now formally separate yourselves from the world, that you may take your place as "fellow-citizens with the saints and of the household of God." Let your baptism this day be indeed the "putting away of the filth of the flesh" and the "putting on" of "the Lord Jesus Christ."

[Here let baptism be administered.]

And now, beloved, renouncing the world, the flesh and the devil, you take God the Father to be your God, Jesus Christ to be

your Saviour, and the Holy Spirit to be your Sanctifier;

You take the word of God as your rule of faith and practice, and the people of God to be your people;

And you give yourself, soul and body, time and talents, powers and possessions, to the service of the Lord;

And you do this, intelligently, deliberately, sincerely, unreservedly, freely and for ever.

ADDRESS TO THOSE RECEIVED BY LETTER

[Who stand up at their respective seats]:

Having already confessed Christ, you today renew your covenant with God and transfer your relations to this church. May God give you grace to honor Him, and to promote the spread of the gospel, the peace of the church and the salvation of souls.

[Church members here rise.]

We, the officers and members of this church, do now affectionately welcome you all to membership and fellowship in this Christian household. We humbly pray for divine help, that we may together seek the present and eternal welfare of our fellow-

disciples and "do good unto all men, especially unto them who are of the household of faith."

And now, may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

¶ "As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." Larger Catechism, Q. 170.

¶ "One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ and to depart from all iniquity." Larger Catechism, Q. 172.

ORDER

FOR THE

ADMINISTRATION OF THE LORD'S SUPPER.

Hear the words of the institution of this Holy Supper of our Lord, as given by revelation to his apostle Paul, and recorded in the eleventh chapter of the First Epistle to the Corinthians:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

¶ "Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament by the power which Christ hath left in his Church, until they receive instruction, and manifest their reformation." Larger Catechism, Q. 173.

¶ It is especially to be remembered that since the "sacraments are seals of the covenant of grace," formed between Christ and his people, and since in the Lord's Supper "the worthy receivers really and truly receive and apply *unto themselves* Christ and him crucified," each believer being made "a priest unto God" (1 Pet. ii. 5 and Rev. i. 6), "having liberty to enter into the holiest by the blood of Jesus" (Heb. x. 19), it necessarily follows *that in this sacrament the communicants are to act immediately and personally in their covenanting with the Lord.* The minister, therefore, ought not to throw them into a passive attitude as the recipients of his instructions or exhortations. All such didactic and hortatory exercises being assigned to the preparatory services and to the sermon before communion, the minister should abstain from *addressing* and confine himself to *leading* the communicants in the act of communion by means of acts of direct worship, such as suitable prayers and hymns. And all the prayers and hymns associated with this holy ordinance should be

It is my solemn duty to warn the ignorant and the scandalous, and those that are indulging in known sin, not to approach this sacred feast lest they eat and drink judgment to themselves. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. x. 21.

But it is also my high privilege to invite, in the name of the Lord Jesus, all those professors who, sensible of their sinfulness and helplessness, trust alone to the perfect atonement and reconciliation of their Lord, and whose humble hope and purpose it is, through grace, to lead, henceforth, holy and godly lives. And, all those who, professing allegiance to our common Redeemer, are members in good standing in sister evangelical churches, are cordially welcomed by us to a place at our Master's table. For we being many are one bread and one body: for we are all partakers of that one bread. 1 Cor. x. 17.

[*The congregation shall then sing an appropriate sacramental hymn, such as* "O bread to pilgrims given;" or "My God, and is thy table spread;" or "According to thy gracious word."]

[*Then the minister shall offer a solemn prayer of—Invo-*

specifically appropriate to it, and not of a mere general religious character.

¶ "The standards of the Presbyterian Church are clear in their teaching, that the Lord's Supper is not to be received by any one alone, yet in cases of protracted sickness or approaching death, when the desire is strongly urged by a member of the Church (whether previously so, or by recent confession and baptism) to enjoy the administration of the Lord's Supper, a pastor, with one or more of his session and such communicants as may appropriately be admitted, may proceed to administer this sacrament—a minute of every such act to be entered on the records of session." General Assembly, O. S. 1863, Moore's Digest, p. 668.

cation, Consecration, Confession and Supplication for the indwelling and communion of the Father and the Son through the Spirit.]

THE DISTRIBUTION OF THE BREAD:

[The minister should take the bread and break it in view of the people, saying:]

Our blessed Lord, the same night in which he was betrayed, having taken bread and blessed it, brake it and gave to his disciples (as I do, ministering in his name), saying: Take, eat, this is my body which is broken for you; this do in remembrance of me.

[*If for any reason it be thought inexpedient to leave the communicants to their own silent meditations through the whole time occupied by the distribution of the elements, the minister should read slowly such of our Lord's own words as the following:*]

Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Matt. xi. 28.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. John iii. 16.

For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

Look unto me and be ye saved, all ye ends of the earth. Isa. xlv. 22.

All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. John vi. 37.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 16.

Therefore, I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 24.

According to your faith be it unto you. Matt. ix. 29.

Write: Blessed are they which are called unto the marriage-supper of the Lamb. Rev. xix. 9.

For the Bread of God is he which cometh down from heaven and giveth life unto the world. . . . I am that Bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. John vi. 33–35.

Whoso eateth my flesh and drinketh my blood hath eternal life. John vi. 54.

It is the Spirit that quickeneth, the flesh

profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi. 63.

He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna. Rev. ii. 17.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. Rev. iii. 5.

THE DISTRIBUTION OF THE WINE:

The minister shall say:

After the same manner our Saviour also took the cup, and having given thanks, gave it to his disciples (as I do in his name), saying: Drink ye all of it: for this is my blood of the new testament, which is shed for many, for the remission of sins. Matt. xxvi. 27, 28. For, as the apostle Paul adds: As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

[*If deemed desirable the minister during the distribution of the cup may slowly read the Lord's words as follows:*]

So when they had dined, Jesus saith to

Simon Peter: Simon, son of Jonas, lovest thou me more than these? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. John xxi. 15–17.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. John xv. 15.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. iii. 20–22.

I am the Vine, ye are the branches: he that abideth in me and I in him, the same

bringeth forth much fruit; for without me, ye can do nothing. John xv. 5.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. John vi. 53.

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 29.

Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. John xvii. 24.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. vii. 16, 17.

He which testifieth these things saith,

Surely, I come quickly; Amen: Even so, come, Lord Jesus. Rev. xxii. 20.

[*Then the minister shall offer a solemn prayer: Of Thanksgiving, of Consecration, of Intercession for absent Communicants, for Baptized Children and for the Church Universal.*]

[*Then the congregation shall sing an appropriate hymn, such as* "All hail the power of Jesus' name."]

BENEDICTION.

¶ Marriage is a civil contract, inasmuch as the state, for the welfare of human society, must recognize and enforce it in its civil relations and consequents.

¶ Yet it is not a *mere* civil contract, but also a religious contract under a divine constitution. Because (1) it is founded upon the nature of man as constituted by God. (2) It was instituted by God in Paradise before the existence of civil society, and consequently civil society for ever presupposes marriage, and marriage therefore cannot essentially presuppose civil society. (3) In his inspired word God has defined the nature, conditions and mutual duties of marriage, and the conditions of its lawful dissolution. (4) The vows of mutual fidelity are made by the parties to God as well as to each other. (5) The grace which alone can enable the parties to realize marriage in its highest sense is from God only.

¶ Hence it follows: (1) That Christians are bound to observe in their marriages the laws of the commonwealth, as far as these are consistent with the revealed laws of God. (2) That the state has no right to ignore

ORDER

FOR THE

SOLEMNIZATION OF MARRIAGE.

Dearly beloved, we are assembled here in the sight of God and these witnesses, to join this man and this woman in the bonds of matrimony; which is an honorable estate, instituted by God in the time of man's innocency, confirmed by the teaching and sanctioned by the presence of our blessed Lord, and compared by Saint Paul to the mystical union between Christ and his Church.

Into this holy estate these two persons have come to be joined.

If any man can show just cause why they may not lawfully be joined together, let him speak now, or else hereafter for ever hold his peace.

It will be your duty, M, to be to N a loving, tender, faithful husband, to support, guide and cherish her, in prosperity and in adversity, and, forsaking all others, to cleave

or to violate the divine law in its legal provisions for marriage or divorce, and that when it does so, Christians are bound to obey God, even if that involve disobedience to man. (3) Christians ought to marry in the Lord, and their marriages should be solemnized by a lawful minister, who alone is competent to interpret and enforce the divine law and invoke upon their union the divine blessing. See Directory for Worship, ch. 11, § 2.

¶ "While our form of government does not recognize *licentiates* as ministers of the gospel, yet this Assembly (1844) does not consider them as violating any rules of the Church by solemnizing marriage in those States where the civil laws expressly authorize them to do it." Moore's Digest, p. 402.

¶ "It is lawful for all sorts of people to marry who are able with judgment to give their consent, yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true Reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally

to her only with a love that fails not, until death shall part you.

It will be your duty, N, to be to M a loving, tender, faithful and obedient wife, to comfort, counsel and cherish him, in prosperity and in adversity, and, forsaking all others, to cleave to him alone with a love that fails not, until death shall part you.

If you would assume these relations and duties, as thus defined after the word of God, join your hands and together assent to the marriage covenant.

Do you, M, in the presence of God and these witnesses, solemnly pledge your faith to N, that you will live with her after God's ordinance in the holy estate of matrimony, and that through his grace, you will be to her a faithful and loving husband as long as you both shall live?

Do you, N, in the presence of God and these witnesses, solemnly pledge your faith to M, that you will live with him after God's ordinance in the holy estate of matrimony, and that, through grace, you will be to him a faithful and loving wife as long as you both shall live?

[In token of these your mutual engage-

yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies." Confession of Faith, ch. 24, § 3.

¶ "The purpose of marriage ought to be sufficiently published a proper time before the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they transgress neither the laws of God nor the laws of the community; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objection lie against their marriage." Directory of Worship, ch. 11, § 6.

¶ "The Synod do recommend it to all their members to use the greatest caution that they do not countenance any clandestine marriages, and especially that they do not marry any that they have reason to suspect to go contrary to the minds of their parents and guardians in seeking it." Original Synod, 1735, Moore's Digest, p. 691.

ments, you, M, do bestow, and you, N, do receive, this bridal ring.

Let it continue to you both a symbol of the *value*, the *purity* and *constancy* of true wedded love, and a seal of those vows to which you have now set your hands.]

ADDRESS:

You are both to remember that the happiness of your union is to be found in mutual kindness, confidence, affection and fidelity. I, therefore, a minister of the blessed gospel, charge and entreat you to seek the help of God in all your duties; that so his grace may make your union full of comfort in this life, and a furtherance of your everlasting salvation, to the glory of his most holy name. Amen.

Let us pray:

O God, by whom marriage was ordained: O Christ, Son of God, by whose presence this service was adorned and rendered for ever sacred: O Holy Ghost, who art the only source of true blessedness,—look down upon these thy servants, and unite their hearts and lives in all the grace and true affection of a happy marriage. May their

¶ "Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern." Directory for Worship, ch. 11, § 8. Such records are often the only legal proofs available of marriage and of legitimate inheritance. The minister should also give a certificate of the marriage when requested so to do.

mutual love, now plighted, never know change, or doubt, or decay. Do thou bless them in each other, and crown their lives with thy loving-kindness and tender mercies. And do thou, we beseech thee, O Lord, by thy grace, enable them so to live together in this life that in the world to come they may have life everlasting, through Jesus Christ our Lord. Amen.

In the name of God, and of the laws of this commonwealth, I pronounce you to be husband and wife; and whom God hath joined together let not man put asunder.

The grace of our Lord Jesus Christ; and the love of God; and the communion of the Holy Ghost be with you for ever. Amen.

SELECTIONS

OF

SCRIPTURES TO BE READ AT

FUNERALS.

[Ministers should be very careful to avoid abusing God's word by associating the hopes of the gospel with the close of an obviously Christless life.]

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not. Job xiv. 1, 2.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them. Ps. ciii. 15–18.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. Ps. xc. 1–9.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

Verily, verily, I say unto you, the hour is coming and now is, when the dead shall

hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John v. 25–29.

Oh that they were wise, that they understood this, that they would consider their latter end! Deut. xxxii. 29.

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

SELECTIONS

RELATING TO THE DEATH OF

YOUNG CHILDREN.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Jer. xxxi. 15.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them. Mark x. 14–16.

Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. Matt. xviii. 14.

And the Lord struck the child . . . and it was very sick. David therefore besought God for the child; and David fasted and went in and lay all night upon the earth.

And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead. But when David perceived that the child was dead . . . he arose from the earth and washed, and anointed himself and changed his apparel and came into the house of the Lord and worshiped. . . . And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. xii. 15–23.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

SELECTIONS

RELATING TO SUDDEN DEATH OF

PERSONS IN MIDDLE LIFE.

For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away. James iv. 14.

Man knoweth not that which shall be, for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war. Eccles. viii. 7, 8.

He draweth also the mighty with his power; he riseth up and no man is sure of life. . . . They are exalted for a little while, but are gone and brought low; they are taken out of the way, as all other, and cut off as the tops of the ears of corn. Job xxiv. 22–24.

One dieth in his full strength, being wholly at ease and quiet. And another dieth in

the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Job xxi. 23–26.

Take ye heed, watch and pray; for ye know not when the time is, . . . for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Mark xiii. 33–37.

SELECTIONS

APPLYING TO THE DEATH OF

THE AGED.

We spend our years as a tale that is told. The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. Ps. xc. 9, 10.

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hun-

dred and thirty years; few and evil have the days of the years of my life been. Gen. xlvii. 9.

The hoary head is a crown of glory if it be found in the way of righteousness. Prov. xvi. 31.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that he planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that the Lord is upright. He is my rock; and there is no unrighteousness in him. Ps. xcii. 12–15.

Thou shalt come to thy grave in a full age; like as a shock of corn cometh in in his season. Job v. 26.

SELECTIONS

RELATING TO THE DEATH OF BELIEVERS,

AND THE

GLORY THAT FOLLOWS.

And I heard a voice from heaven, saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the

trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. iv. 13–18.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 6.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . Behold, I

shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ! 1 Cor. xv. 41–57.

And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be

with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 1–4.

SELECTIONS

WHICH SET FORTH THE DESIGN

AND GRACIOUS

CONSOLATIONS OF AFFLICTION.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward. Job v. 6, 7.

Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. Ps. cxix. 67, 71, 72.

Behold, happy is the man whom God correcteth: therefore despise not thou the chas-

tening of the Almighty. For he maketh sore and bindeth up: he woundeth and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. Job v. 17–19.

For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men. Lam. iii. 31–33.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now

no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down and the feeble knees. . . . Ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the First Born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. xii. 5–12, 22–24.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 5.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. iv. 17, 18.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope. Rom. v. 3, 4.

My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith worketh patience. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 2, 3, 12.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. i. 7.

Sing, O heavens; and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. Isa. xlix. 13.

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Isa. liv. 7, 8.

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